

Registered No. R. 414.

THE BURMA NEWS



DECEMBER, 1937

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

NORDDEUTSCHER LLOYD, BREMEN

Colombo to the U.S.A. *via* Europe in 3 Weeks

For Speed and Comfort Travel N.D.L.

Special Through-Rates *via* Europe for Missionaries

For further particulars apply to:—

HANSEATIC TRADING CO., LTD.

Agents:

Norddeutscher Lloyd, Bremen

De Mel Building, Chatham Street

COLOMBO

Telegrams:—“NORDLLOYD”

THE BURMA NEWS

H. W. SMITH, *Editor.*

Published on the 5th of each month at the American Baptist Mission Press, Rangoon, Burma.

Subscription Rates: Single Copy with postage, Rs. 2 6. \$0.75;

Subscriptions in the U. S. may be sent to Geo. B. Huntington, Esq., 152 Madison Ave., New York.
Articles intended for THE NEWS should reach the Editor not later than the first day of the month.

Vol. L

Rangoon, Burma, December, 1937

No. 12

Life's Chapters

For ten days chaos ruled the house at 121 Mission Road, and yet paradoxically there seemed to be the marks of an orderly chaos, for the procession of books, clothing, bric-a-brac and miscellaneous material began with glacial deliberation to slide toward this trunk, that chest, the other case or a pile on the floor (nearly thirty in all) according as to whether each item was destined to go with us, or remain behind in 1st or 2nd class to follow us later or be dispensed with in Burma in case anything prevented our return. One has to prepare for various possible emergencies. At last things were packed and ready. According to schedule, chests, cases, and furniture began to flow out of the door, down the stairs to the waiting lorry by which they were scattered from Insein to the College, but mostly to be stored at the Press. We were left sitting among our five trunks and numerous bags in an otherwise empty and dismal shell of what had been "home" to us so long. Now all that warmth and comfort of surroundings which makes a "house" a "home" were gone. We were ready to flee from it.

How good it felt to float down the river free from all responsibility, the last things finished in a hectic two weeks of preparation, packing, calling and parting. From such an ex-

perience how welcome the open sea and cabin bunk under the blast of a fan! Even the sea was kind to us for it was smooth as a mill pond. Weary body and fagged brain clung to that cabin bunk like a leech for the most part of three days in spite of the allurements of the sea sunset and deck games. Then the weariness and fag began to vanish like the morning mist and life was at sun-rise again. The heart full of thanksgiving and praise turned to prayer and meditation on the goodness of God.

The morning lesson was "Spiritual Gifts," I Cor. 12th and 13th chapters. How many members there are in one body, but it is one body and each member part of a mutual interdependence. The eye cannot boast over the ear, neither can the hand over the foot, but all work together in harmony. No one has all the gifts to be desired. Everyone at times is painfully aware of his own deficiencies and inabilities. Together we supplement each other but individually we seek relief and comfort in the apostolic resort of "forgetting the things which are behind, we press on toward the mark."

Glancing backward over my shoulder I saw three closed chapters of missionary service each incomplete and with much to be desired. If we could but live it over again how much we could improve it. The first chap-

ter was those years of youthful enthusiasm and hard work in educational institutions in preparation for some place of service in the Master's world-wide Kingdom. How well each of us remembers how at commencement time that period of preparation closed for us, but now we realize how incomplete it was for our task! The second chapter closed without our really being aware of it, namely at the close of two terms of service given to the Maubin field which we left "temporarily" to assume responsibilities, Province-wide centred at Rangoon. How much there was to be desired in those years at Maubin which were a training class for Rangoon! The third chapter closed the other day as we sat weary and tired in the midst of our luggage, while chests, packing cases and furniture flowed out of the house. There was no illusion about this being the close of another chapter, or about how much there was to be desired in it.

What the next chapter will be God alone knows, but we hope, pray and look forward to its being the best of all. There is nothing we can do with regard to the past recorded chapters with their incompleteness other than to forget it and press on into the future but we thank God that we can look forward to the future with the enthusiasm and confidence of facing a new and great adventure with Christ. Such was the meditation which arose from chapter 12. Then as I read on into chapter 13, I noted how after due consideration was given to the place and importance of the various gifts and talents by which we are classed as stewards of God's grace, they passed off the stage, and one thing only remained: love after the divine pattern. You have not failed in this. The expressions of your friendship for us have been so many these last days, we feel almost overwhelmed with this last and supreme gift. Messages came from

Tiddim, Haka, and Myitkyina in the north; from Kengtung, Loimwe and Bana in the east; from Tavoy and Moulmein in the south; and from Sandoway in the west, besides all those from so many places between. Those messages cheered and comforted us greatly. They assured us that at the close of this third chapter we still have our place in your confidence and affection. Then the sight of twenty-four missionaries of the Rangoon and Insein group together with a few Burman and Karen friends who came to bid us God Speed on our way was another happy surprise considering the early hour and the many more important tasks you have than the meeting of incoming or departing boats, and yet that is why we so much appreciated it all. Other had been in the day before, to wish us *bon voyage*.

Christmas will soon be here and we shall be thinking of Burma and the many friends there. I fear we shall miss something so vital to making the day measure up to what it has been when we have been among so many friends. Our Christmas Greeting this year will go out by wireless to each one of you. If you do not receive it, I presume it will be because you are as usual too busy making the day a joyous one for others for you to stop and tune in for our personal greeting to you. This letter must be ready for the air-mail at Singapore if it is to reach Rangoon in time for the December NEWS.

Clarence and Elsie Chaney



The Missionary

O matchless honor all unsort,
High privilege surpassing thought,
That Thou shouldst call me, Lord,
to be
Linked in work-fellowship with Thee
To carry out Thy wondrous plan,
To bear Thy messages to man,
In trust with Christ's own word of
grace
To every soul of the human race.

82nd Birthday

On Saturday, October the 23rd, Mrs. Jennie B. Johnson celebrated her 82nd birthday. A surprise breakfast party had been planned and the assembling friends brought in a feast fit for a king. (If kings don't eat rice and curry — no matter — that's their loss).



Mrs. Johnson told us many thrilling stories of experiences she has had beginning from babyhood and childhood with her parents here in Burma and on through a long life of usefulness and blessing.

God has miraculously preserved her. Though considered too frail to risk coming to Burma as a missionary she proved the best sailor in the party she and her husband came out with, and she has outlived them all.

Ruth Young,
Taunggyi.

Early Memories

One of my early memories is the arrival of our dear Miss Ranney to Burma in 1885. I had heard the elders in the home talking about the coming of the Bennett's grand daughter and as the Bennetts lived just across the road in Bennett Place, Ahlone, I was delighted at the prospect of another little girl to play with. I took it for granted that grandchildren were children of course. So it was a great disappointment when this grandchild arrived to find that she was a grown-up! Nevertheless she was very kind to the two little girls across the way and gave us many happy hours. When I returned to Burma, Miss Ranney together with Miss Phinney was in charge of the Burman Women's Bible School which they had established about ten years before. How many workers, of other races as well as Burmese, have received a strong foundation in Bible and look upon these two "Mamas" as their spiritual mothers!

With a strong sense of humour and always thinking of something kind to do for someone else, we miss her, but rejoice with her that she is with her Master whom she served so long and faithfully.

Emma W. Marshall.



Toungoo — Karen

The first two weeks of October were filled with pastor's classes when both Bwe and Karen pastors united in having a course in Old Testament, when the messages of the prophets were applied to conditions of to-day. Many returned home with a new vision and having found in the prophets a vital power for their every day lives. Then came the Convention in Bassein followed by a few days in Rangoon. November brought the re-opening of schools and the picking up again of threads of work. Each weekend has been spent in a jungle village. This last week we spent

five days at Klerlah, one of the largest Paku villages, which is right on the Mawchi Road. It seemed wonderful to reach the village in four hours when previously it had taken two days to negotiate it, crossing five ranges to get there. The old church, one of the first established by Dr. Mason and Thra Kwa Lah when the Gospel was first carried into the hills, has run down because of dissension between some of the leaders but peace was re-established and we hope and believe that a new day is dawning for the old church.

E. W. Marshall.



Tavoy—Burman

November 14 was a day of encouragement in the Tavoy Burman field, when it was my privilege to lead into the baptismal waters of our Memorial Baptistry six women and eleven men from the Burmese, Chinese and Indian races. We have news of others soon to follow.

November 21 happened to be the birthday of the Yebyu Township Officer's little girl. Yebyu has been a Township center for a long time; but only occasionally, when we have a Christian *myooke* like U Bo Maung, can we make an impact on the place. We go out there once a month; but he holds weekly services for the very few Christians, and an increasing number of villagers who attend. On this particular date it was very gratifying to see several Buddhist heads of families showing a manifest interest in the message and service of the hour. It is difficult to estimate the weight of a sincere and persistent Christian official's influence for Christ as a neighbour and friend. The prospects of making this an organized Christian center are increasing from month to month.

Having gone on tour to Mergui by bus on November 26 the following Sunday began with an early morning

prayer meeting in Karen, with some twenty-five in attendance. At noon the regular Telugu service was held with not less than eighty-five men, women and a few children present. It was a great privilege to worship with them and turn their thoughts to the "Vital Necessity of Private Prayer." Pastor Joshua has been with this church as pastor for more than twenty years; and was ordained in December 1934. After more than four years of service alone here, he will soon return to his village and family in India for a well-deserved leave.

It was hard to believe my eyes, when at 4 p.m. an audience of not less than fifty Karens greeted me and listened to the message in Burmese on "The Christian's Inner Witness." Two finely rendered selections in English by the Karen choir concluded a fine hour of fellowship with these, at present pastorless people.

Nearly everytime we visit Mergui, the Telugu Christian Community, through one group or the other of these radiant, humble, cooly Christian brothers, provide an opportunity for their missionary to give the Buddhist friends an evangelistic message. We always look forward to this hour; and this particular occasion at 7 p.m. we were thrilled at the 200-300 Indians, Chinese and Burmese who sat or stood while listening quietly and attentively to a simple message on "The Possibility of a New Life in Jesus Christ." How significant that the Burmans of this peculiarly difficult field should get the message of Life through the enthusiastic planning of Indian Christian coolies! These meetings are arranged by them, at their convenience for their non-Christian neighbours, and I am given the wonderful privilege of co-operating in sharing with them the Bread of Life.

Definite plans are underway whereby we shall again probably be given the free use of a mining friend's

motor boat for touring among the islands of the Mergui Archipelago. Our only expense will be the petrol, oil, and the services of the two men in charge. We solicit the earnest prayers of our fellow-missionaries as we thus go during a part of January to many villages hitherto unreached by the message of God's love.

M. L. Streeter.



Trips in the Delta

The people at Thapyan village had been after me for the past two years to visit their little church. At last my promise to do so was carried out over the first Sunday in November, when my services were specially requested to baptize a number of candidates. The Moulmeingyun Express boat left Rangoon Friday evening and landed us at Bogale next morning. A small motor boat belonging to a Karen Christian rice miller near Bogale took us down the river for about two hours. The little engine was rather temperamental and several times it stopped and we drifted with the tide, but it finally brought us to the mouth of a tiny little creek where a long narrow row boat waited to take us to the village, a mile or two away. There were three of us passengers and three men with small paddles to propel the boat against the swift current of the shallow creek. When the tide runs out, the creek is entirely emptied of water. It was nearly low tide and the water still running down the stream was two-thirds mud. Paddling soon became difficult and one of the men jumped out astern and pushed the boat up through the slush. Before long the second and the third man did the same and a little distance higher up a man standing on the high bank and grinning at the laborious progress we made was invited to descend from his lofty place and lend a hand. The four were finally joined by one or

two others for the last fifty or a hundred yards and together they finally brought the boat to its destination almost in the middle of the little group of houses, where a large crowd gave us a warm welcome.

A large number of Buddhist friends and neighbours had been invited to the meeting and the programme got under way as soon as we arrived. It was an inspiration to speak to this large and appreciative audience and I was followed by two or three of the workers with their speeches. Lunch followed, after which the usual quiet talks and discussions in little groups went on all afternoon under the house of our host, Lone Shwe—himself a graduate of our Karen Seminary and now a successful farmer.

Sunday morning started with a prayer meeting and then the morning service at which I preached again. Early in the afternoon when the tide was high I baptized seven persons in the creek. This was followed by the Communion Service. Both at this service as well as the other services mentioned, the Karen and Burmese churches met together, and of the seven new members four joined the Burmese and three the Karen church. There is the finest co-operation between the two, and indeed the Karen church is largely responsible for the start and growth of the Burmese. Fairly well-to-do Karen farmers in this locality employed many Burmese men as field labourers and brought them in contact with the Gospel. At the invitation of the Karen Christians, Burmese Christian workers from Pyapon field visited the place at intervals and preached to these labourers. Ten years ago we baptized the first convert from among them. Shortly before we went home in 1933 I was down there and helped organize the church with forty-six members. With the recent four new additions the membership is now ninety-one. Of these about one-

third are Burmese and the rest are either Karen men who have married Burmese women and whose home language is thus Burmese, or a mixture of the two. About five or six years ago the Karen Church built a new chapel and turned the old one over to the Burmese church. Now it has fallen into disuse and the one good chapel is shared by the two congregations, holding their services at different times, and co-operating together in the finest way. Saya Mya has made the work at this place his special care for several years and has done good and faithful work in his simple way.

The next trip was over Sunday the 27th, to Thategon, near Moulmein-gyun. Like Thapyan, this village is also in the Pyapon field. Mr. Parish was in our party and the special occasion of the trip was to help the local group of Christians organize a church. Arriving at Moulmeingyun about half-past eight, we got a glimpse of the "National Day" parade of school children and the fire brigade. After taking breakfast at the home of U Pe we went by motor boat to Thategon. The first Christian convert here was Daw Zan Byu, the wife of U Pe just mentioned. That was about fourteen years ago and she was soon followed by U Pe and the daughters in the home—six of them. U Pe and Daw Zan Byu had been "searchers after light" for many years. In the upper storey of their Thategon home may still be seen the dark chamber—about 6' $\times$ 3' $\times$ 5'—into which these people would retire individually from time to time and in complete absence of "worldly light" would seek to concentrate and find spiritual light. That was when they had reached the stage of "paramats," one of the most advanced Buddhist sects. For many years previously they had passed through different stages of Buddhist belief, one of the testimonies of those ear-

lier days being a pagoda which they built at the end of the village and is still standing, though neglected. Though their daughters were well grown up when they were converted the parents at once sought to give them a better education and sent them to some of our schools. One of them, Ma Myo, went to the Bible School and then worked as a Bible woman in Toungoo and Rangoon. She was developing into a very efficient and consecrated worker when death took her away. One of them married Htin Wa, brother of Dr. Htin Po, about three years ago and made a trip around the world with her husband. One recently gave three thousand rupees to build a parsonage for the Lanmadaw Church in Rangoon. The family built the little chapel in Thategon. While most members of the family have moved away from there, two or three are still there or in near-by Moulmeingyun and are among the leaders of the new church.

The Council formed of representatives from several churches met on Saturday and after careful consideration became convinced that there were enough responsible people there to give leadership to a new church and recommended to the local group that a church be formed. The program on the next day, Sunday, included a talk by Saya U Maung Gale on the "Meaning of the Christian Church," by U Shwe Hman on "The Privileges of the Fellowship of the Church." After a prayer of consecration by Saya U Tun Pe the undersigned admonished the new church to keep alive the Light of Christ, which has been passed down the centuries by faithful followers of the Master right down to our time—by Dr. Tilbe, Miss Frederickson, Miss Phillips, Daw Zan Byu (who passed to her reward about 6 years ago)—and to carry the torch faithfully to the end

their run, and then in the name of the Christian Church at large gave the officers of the church the right hand of fellowship. The underground also led at the Communion service that followed. The little church of twenty-two members was launched on its organized life with the best wishes of the representatives present from other churches.

For me these little occasional excursions into the country renew many spiritual contacts of past years and they also give the opportunity to reach and thus along with my monthly turn here in our Cushing service—to keep the rust off my Burmese, even if I cannot keep it highly polished through more constant use. After several years away from the places mentioned above, I was delighted and encouraged to see the progress made by faithful workers and simple Christian disciples in the work of the Kingdom. The Gospel moves forward!

Geo. D. Josif.



Pang Wai—Lahu

On a recent Sunday we baptized fifty-three believers at the Lahu Headquarters of Pang Wai. There were five races represented in that number, namely, Lahu, Wa, E Kaw, A beh and Karen. The majority of the candidates were students of our Central school, fine, upstanding young folk who participated in the service of baptism with a marked degree of intelligence and consecration. From a neighbouring Wa village came Was, well advanced in years, to confess their faith in Christ, through baptism. It was a happy occasion for the congregation who gathered around the pond hard by the Mission bungalow, to witness this baptismal service.

This month fifty of my teachers and preachers gathered at Pang Wai for our annual Bible study and conference. They came from the four corners of Kengtung State, some

of them walking five and six days journey to get here. It does these men good to get together for this time of study, prayer and Christian fellowship. With our Lahu New Testaments before us, we read and studied the Gospel of Mark in which Jesus is portrayed as the Servant of man. The workers have returned to their distant schools and churches with deeper determination, I hope, to be better servants of Him who came not to be ministered unto but to minister.

Our next big event in Pang Wai will be the Lahu Association, 11th—14th of January, 1938. We expect a very large gathering of our Lahu Christians to assemble here from all the Lahu churches of Kengtung State. We hope rice will be cheap for we will have a multitude to feed. Those of you who have never seen a Lahu or a Lahu crowd and would like to, are hereby invited to come along and look in on us. The road all the way from Taunggyi to Pang Wai and to our bungalow will be in excellent condition for motoring at that time of the year.

In past months inquiries about my monograph, "Animism in Kengtung State" have been made. For those who may not know, I would like to say that my thesis has recently been published by the Burma Research Society, and copies may be secured there, if desired.

J. H. Telford.



Kutkai—Kachin

Yesterday, Sunday, we visited one of our outstations and were pleasantly surprised to see how the Kachins there had developed ideas of their own in teaching the Bible and in winning people for Christ. After the Sunday morning service the women had one hours' Bible study. They, of their own accord, had developed a graded system of Bible study. The women were thus divided into three groups each group with a teacher. In the

first group were new converts or non-Christians who knew nothing about the Bible or Christianity; these were taught the Lord's Prayer, and were taught how to pray for themselves. Some of the simpler and common hymns were also explained and they were instructed in the simpler tunes. The other group included such women who had been Christians for some time. They were being instructed according to the Kachin Catechism and in more advanced singing. In the third group were found such women who could read and who were fairly well grounded in Bible knowledge. These took up actual Bible study and applied it to their daily experiences. We were told that thus the women spent one whole hour in the classes, if they had any business matter to discuss, they did that either before or after their one hour study.

The young people of the same district have started bazaar meetings. Every bazaar day (every fifth day), they have a meeting in a place near the bazaar. Two or three scouts are sent in among the people in the bazaar to get hold of the young people and lead them into the meeting. Thus the Christian young people are trying to win the non-Christians for Christ.

We arrived at this place unannounced but we found 160 people at the morning service and a fine spirit prevailing.

G. A. Sword.



Maymyo

New Birth.

Significant of our Lord Jesus Christ's evaluation of the individual, is the fact that to Nicodemus He taught the absolute necessity of the new birth, and to the woman of Samaria He disclosed His Messiahship and the doctrine of spiritual worship. Had Christ merely affirmed "Except a man be born again he cannot see the kingdom of God," without

making clear how that supernatural work is effected, we would stand hopeless before an inscrutable mystery. But, blessed be His holy name, He straightway explained to His puzzled questioner man's part in passing through the door-way from the natural to the spiritual world. Priceless, beyond all human computation, are the statements contained in verses six to eighteen of that evangelical third chapter of St. John's Gospel. Therein and thereby we learn that, consequent upon faith in Jesus Christ the miracle of the new-birth is wrought for every believer by the Holy Spirit — and that here and now "whosoever will" may pass from spiritual death into spiritual life and enjoy everlasting fellowship with God! It is, therefore, on the basis of the atoning work of the Divine Son of God that the believer experiences the new birth and straightway becomes a redeemed, justified, and happy citizen of His Kingdom. Thank God for such a gospel!

Early in November, Major Brookes, a highly esteemed deacon of Calvary Baptist Church, Maymyo, commemorated the jubilee of his second-birth or conversion, by holding a devotional meeting at his home in the midst of his household and invited friends. Gladness and praise characterized the occasion. Scripture reading and prayer, hymn-singing and the relating of their interesting Christian experiences by both husband and wife, filled all present with a thrilling sense of the reality of the new life in Christ and as it were "flood-lit" Luke 5: 27-32 and Acts 16: 30-34. We are truly in the apostolic succession when we follow apostolic teaching, have apostolic faith and love, and share first-Church experiences: Acts 2: 36-42.

Calvary:—

Paul put the death and resurrection of Christ into the forefront of all his preaching (1 Cor. 15: 3-4). It is when standing before that greatest of

all tragedies and most-heart-moving spectacle of all history — the Cross, and Him who died thereupon as our Substitute — that we realize our utterly lost condition by nature, the appalling character of sin, the awful justice of God, and His infinite love for us. It is there, convicted by the Holy Spirit of sin and overwhelmed by Divine atoning love, that we behold by faith the Lamb of God bearing away forever our sin and guilt and penalty, and pass from the natural into the spiritual world, to thence forth live to His praise in His blessed service, "Who died for our sins and rose for our justification."

"Death and the curse were in our cup:
A Christ, 'twas full for thee!
But Thou hast drained the last-dark drop,
'Tis empty now for me.
That bitter cup, love drank it up,
Now blessing's draught for me."

Personal:—

Instead of finally retiring in my native country of Canada in 1938, as I had planned to do, I have after much prayer decided to go home for, say, one year to visit and bid farewell to relatives and friends and local churches, and thereafter return (at my own expense, of course) to Burma and spend the remainder of my earthly life at Lashio. Mrs. Edith Baker, to whom we are greatly and gratefully indebted for the "Baker Memorial," is much pleased over this decision. It ensures her that her residence will be occupied by me and used for the original purpose for which she dedicated it — namely, as "Headquarters for Baptist Mission work in the Lashio district of the Northern Shan States." I look forward to being used by our Lord and Saviour to strengthen His churches at Lashio, Hsipaw and Namtu.

Christmas:—

Two men named Gusee and Guta, representatives from thirty-four

Christian Lisu families 100 miles distant in the hills, journeyed hither to invite me to spend Christmas with them at Hinpheh village. The 110 Lisu members, residents in five widely scattered villages will be entertained in that tiny village of nine houses! A number of waiting believers will be baptized by me; the ceremony of cutting the first sheafs of the new rice crop will be observed; and Sunday (following Christmas) will be filled with worship periods, the Lord's supper, welcoming of new members, etc.

Ernest Grigg.



Henzada

The highlight of this past month was when Mr. and Mrs. Albaugh from the Board at New York spent a day here in Henzada. In that they are especially interested in seeing the different kinds of work being done on the mission fields, I wish that they might have been with us not long ago to share the experience as we took a trip north of here. We stayed in one village in which we met a number of people who have become Christians and many others who are now friendly to Christianity. Six years ago there were no Christians in the place, and the initial attempts to speak about the Christian life were derided and not accepted. The first Christians were not only hated bitterly but ill-treated by being frequently stoned. The children of the Christian father or mother were afraid to go down the village street. But now — we met a nice group of Christian folk — although there are not more than twelve in that particular village, there are many others who are most friendly to the pastor and his work. They also came to the meetings which we held each night. I am certain that before long they will proclaim their belief in Christ publicly as they did to us privately. It was here that we stayed

for a week — living in a place which had been carefully provided for us by the people, holding meetings in the evenings, visiting various homes in the day, playing games with and telling stories to the children, helping with our medicine kit those who needed help. On other days we would go out to other nearby villages — one, two or two and a half miles away — returning in the cool evening, before sundown. Living in one place for a week or more meant much more than going a day here and a day there.

In that we were anxious to meet every Christian and each family I had a small motto printed which I placed in each Christian home. It reads: "May the Eternal God Bless This Home." Upon giving the motto, we had a short prayer meeting of dedication in each place. Also, as we met the individuals of that home we secured certain information for a "Christian Register" — data about each person which will be valuable for future reference. But the greatest value of such is not the facts but the contact which we had with each individual person. Also, to those who had received baptism during this year I presented a baptismal certificate which I prepared recently. Since last January up to date, we have had thirty-three receive Christian baptism throughout the district. Yes, the work is slow, and one must have great patience; but I am sure that much seed has been planted which will take time to mature. Many are friendly to Christ.

Every evening we had many who are "considering" as they say. One night a certain well-to-do Buddhist man, who is now very interested in Christianity, came to the service. That night he and his household had made, according to the Buddhist custom, quite a display offering of all sorts of things to the priests and their monastery — we could see them, all before the house on our way to the meeting. But he comes off from their

celebration and joins in our meeting. Also, that very meeting was held in another Buddhist home with the invitation from the man and his wife. Yes, to take a public stand for Christ is not easy for those who take it seriously. But the fact that they are turning this way shows that the pastor of that section is doing good work and has created some fine Christian friendships.

I remember one home which is so much happier now that the mother has also become a Christian. While up there last January, I baptized Daw Ain. Before that there seemed to be a division and tension in the home. This year we could see the difference which Christ has made in that little, poor, humble household — their singing all the time, their attitude towards each other, and their kind hospitality to all visitors. Christ can mean a great deal to some folk. He can transform their everyday lives. He can show them new avenues of happiness. He can take them and use them for the Kingdom of Love. It was He who proclaimed a God of Love who wants men of Love.

Cecile and Cecil.



Thayetmyo — South Chin

The hammer, hammer, hammer of the carpenters on the school building from Nyaungoo keeps up our hopes of occupying the new school building before the school year is ended. Probably the Primary Dept. will occupy the new building and the Middle Dept. have undisputed possession of the old building.

In the October "BURMA NEWS" we told you how we are paying for the new school building from the grass fund. It did not appear best to have a financial campaign to secure funds for the school building as these Chins are so poor and are trying to make their work self-supporting. However I had the clerk make "brick cards" with a section of a brick wall made on each card with red ink.

Anyone giving an anna would pay for a brick built into the wall. The brick cards were given to the scholars before the October vacation and almost one hundred thirty rupees has already come in from the brick cards. One morning a former pupil came with his widowed mother and said, "My mother wants to give a hundred rupees towards the new school building. Here it is." I wrote a note to the teachers beginning with "Rejoice!" Before I finished I was interrupted by another Chin young man, a former pupil, from near Taungdwingyi. He lost his mother a month ago. He said, "Here is one hundred rupees for the new school building in memory of my mother. Please put it down in her name." I added that to the note to the teachers as an additional note of rejoicing. Both gifts were unexpected. A Chin headman has given another hundred rupees in cash and has threatened to give four hundred rupees more, after the harvest. Although I have solicited no gifts, almost five hundred rupees in cash has come in to help pay for the hammer, hammer, hammer.

Some of the Chin ministers brought back an inspiration from the Institute at the Pyinmana Agricultural School and praise for the instruction given. They appeared to have been especially helped by Thra Chit Maung's course. Pyinmana is now near enough so that we can leave here in the morning and be at Pyinmana that evening.

After the Pyinmana Institute the S. Chins held their annual Conference at Kantha near Pyinmana.

Samo Tun Pa, Chin Pastor, has visited Chin villages in six different districts so far in 1937. That gives an idea how wide a field we have to spread over in winning the S. Chins to Christ.

E. Carroll Condict.

Furlough of the Cases

The Cases are back in Burma after a furlough which has been filled with inspiration and new resource gathered for service.

I went by the Pacific and visited Canton Christian College in May, 1936, where instruction in agriculture is being carried on under tropical conditions. Their work on growing fruit was especially interesting. After that, spent ten days around Nanking stopping with Dr. and Mrs. Slocum, our Baptist missionaries, in the Agricultural College where he is head of the insect department. This Christian agricultural college has done outstanding work in crop improvement and in agricultural economics, and the national government was having its workers along these lines trained here. Also ten mission stations in a number of different provinces were co-operating in carrying on demonstration and extension work under its supervision.

I was especially interested in visiting some of these outstations and saw how the new crops and co-operative societies were being introduced into the villages. Village health work was also carried on in these centres. A hospital-trained nurse in charge of the village dispensary was training bright young men from the village as assistants who after two years were placed out in sub-dispensaries a few miles away. The nurse visited these sub-dispensaries once a week, and a doctor from the city visited the nurse in the main dispensary once a month. By this means villages were receiving some medical aid based on a scheme which approached self-support, since the patients paid small amounts for each treatment.

The National Government eagerly co-operated in programs for village welfare as it recognized that where communism had been driven out by force of arms, the hope of preventing revolutions among the masses was to fight poverty, famine and pestilence

through introducing Rural Reconstruction. The change in China since previous visits was marvellous. Where previously there had been only wheelbarrow tracks across the country, now stretched a network of roads paved with cobble stones over which speeded great motor buses running on schedule time and crowded with farmers. Looking over the city of Nanking one could see a mass of aeriels connecting with home radios, and even many cooly huts had at least a crystal set by which they could listen to the news broadcast, and even the villages had some radios. The Mass Education Movement started by Dr. James Yen had become part of the regular Government program for each province. China had become unified as a nation and there was a desperate eagerness to become modern all at once. On every side were also military preparations, soldiers drilling everywhere, forts being built and new factories put up for the production of military equipment. The nation believed the war with the Japanese which is now going on might start any day and they were with haste preparing for resistance.

Next, I stopped over a boat for three weeks in Honolulu to see what American agriculturists were doing here in the tropics. Atherton House which is the Y. M. C. A. Hostel of the University of Hawaii, was a delightful place in which to stay. Tropical fruits such as the banana, mango, passion fruit and pineapple, and extension methods were of special interest here. The spirit of good will and mutual admiration among widely differing races was one of the remarkable things to see in these islands and this in part was the product of early Christian missions.

Our time in America was filled with constant travel and deputation work, from California to Maine and Florida. We made our home at Ithaca, New York, where the resources at the

agricultural college of Cornell could be tapped and friendships formed with congenial members of the staff between tours elsewhere. Arranged to visit a dozen state agricultural colleges where I found a cordial welcome to the presentation of agricultural missions. Tried to impress the staff and students with a realization that they were needed for the spiritual task of building the rural church at home and abroad. The students in these colleges were peculiarly responsive to the appeal of religion and I hope that many more than have done so in the past may be led to go from the agricultural colleges to our institutions for religious training and be recruited for our future station missionaries as well as for the rural church of America.

Our return journey to Burma was across Europe. A week was spent in England. While Mrs. Case visited friends in Edinburgh, I visited agricultural colleges and experiment stations in England, making contact with people who can be of help to our work in Burma. Have brought out from England four hives of Italian bees which I hope may enable us to develop a new industry in Burma for those who have little land.

We spent a week in Greece seeing the extension work of the Near East Foundation which is adapting the extension methods of the American agricultural colleges to the needs and practices of the Greek villages. A program of practical education is built up in specific areas each of which comprises six village centres, and work is carried on simultaneously along the four lines of (1) agriculture, (2) home welfare, (3) sanitation, and (4) recreation. The activities are carried on from rented quarters and are of a *non-institutional character*, avoiding the expensive equipment, buildings and staff usually sunk in institutions, and using every available agency in the region which

may contribute to its own program. It was very suggestive of what mission agencies might attempt in other parts of the rural world with a small budget. The sanitation work emphasized pure drinking water, sanitary latrines, and prevention of malaria by mosquito extermination.

We next crossed over to Syria and saw the work of the American University of Beirut which has an Institute of Rural Life working for village welfare. After this we spent a week in Palestine. Our tour brought us to Nazareth where Mr. Hanna, a Southern Baptist Missionary, is located. He is a converted Arab educated in America who was most helpful in making us understand the surroundings of the childhood of Jesus and made us also appreciate the difficulties in the current life of Palestine. At the last of our stay after seeing Jerusalem, we spent two days looking at modern Jewish developments in the plain around Joppa. With introductions from the Jewish Agency we visited the Agricultural Research Station at Rehoboth and the Mikveh Israel Agricultural School. Spent a night in the great modern Jewish city of Tel Aviv and visited its "Tnuva" co-operative marketing agency which disposes of the farm products of the surrounding Jewish villages. Also visited some of the Jewish village colonies one of which was a communal colony. Here both the men and women all worked at assigned duties but received no pay in cash. All lived in rooms of a dormitory, all lived in a communal dining hall and all the children were reared and cared for in a communal nursery. The way the Jews had transformed desert land which was hardly scratched by the Arabs into great orange groves and prosperous settlements in a few years was marvellous. However the feeling of suspicion and hate between Arab and Jew as well as between other races of the Near East

which had carried over from wars and massacres, was distressing, and made men walk warily and speak in whispers everywhere.

We are glad to be back in Burma again and to welcome old friends, but miss the dear friends who have left for Heaven's shores. Miss Whitehead, Mr. Geis, Mr. Heptonstall and Dr. Henderson have all gone during our absence. All were near to us and shared many a joy and burden counselled with us in difficult places. Burma will be lonelier but we will try to carry on faithfully the torch they have passed on to us.

Brayton C. Case.



Going Forward with Christ

Burma Baptist Missionary Convention

*Resolutions passed at Bassein, on
October, 1937*

I. That this B. B. M. Convention representing the various races of Burma assembled in annual sessions, records its unanimous opposition to the opening of the proposed State Lottery and in the event of acceptance of this resolution by this Convention, a copy of this resolution be sent to His Excellency the Governor of Burma.

II. That since the Covenant of the Burma Baptist churches represents the fundamentals of our Baptist faiths, we resolve that the Pastors and the Preachers be asked to preach on the fundamentals during the coming year.

III. Whereas we believe that the churches of Convention should take more interest in revivals during this year, may it resolve that the editors of the various Christian vernacular papers print a number of articles on the works of the Holy Spirit in formed revivals in Burma and elsewhere.

Understanding

So many dreams are shattered, petal-like,

Because we do not try to see the other side.

If we would open our self-blinded eyes,

We would see what they see — and seeing,

We would understand.

— — —
If I knew you

And you knew me,

And both of us could clearly see

And with an inner sight divine

The meaning of your heart and mine,

I'm sure that we would differ less,

And clasp our hands in friendliness;

Our thoughts would presently agree,

If I knew you and you knew me.



Under the Shadow of the Broad Brim

Just this past week I have read R. E. Day's centennial lives of Spurgeon and Moody (the best yet written, at least, most readable) and have not only received an increased passion to be filled with His Holy Spirit and seen the boundless possibilities of the power of love but also I think I see the only way of revival and solution to all the problems of the Rangoon Burman Field as well as all the rest of Burma.

Would the secret of Spurgeon's life benefit us in Burma? Is human nature essentially the same in the East as well as the West? Can Christ meet the deepest needs of the human heart everywhere? If so, might we not do well to pray over the closing words of Day's "Under the Shadow of the Broad Brim?" He sums up Spurgeon's life, as follows:

"The world is at Dreadful Cross-roads. But somehow, in the light of the life of Charles Haddon Spurgeon, I feel that it doesn't matter. We are

also at the portals of a great spiritual awakening. The love of God shall cover the earth afresh, and the ghastly spectres of crime, sin and unbelief fade away in the light of his face. All the Son of God requires to bring in a better age is that we who bear His sign shall be utterly disciplined to His will, our souls revised, invaded and heated by His presence — our hearts reaffirming the words of *another* Valiant of the Broad Brim, John Owen: 'From the crown of my head to the soles of my feet, there is not one drop of blood but that I would gladly shed for my Lord, Jesus Christ!'

I made a great mistake in thinking that Spurgeon confined himself to the one method of pulpit preaching and, after all, preaching is only one method, isn't it? I, too, now have Dr. Day's "Increasing astonishment at the great amount of time he spent in personal evangelism"

"There was another Spurgeon exercising a yet nobler art than sacred oratory; the Spurgeon who spent a long time with a single costermonger, one humble boy at the Orphanage, one forgotten bobby, walking his beat in the slums. . . . We now perceive that his wonderful skill in moving multitudes may be attributed largely to the hours he spent in the clinic of his personal intercourse with people. . . . Research shows this man to have mastered the vital New Testament soul-saving approach long before our ears ever heard such challenging phrases as 'Life-Changing on a colossal scale' . . . It is a distinct loss that most writers have overshadowed Spurgeon the life-changer by Spurgeon the preacher — too many thousands of clergymen have thus set to imitating the wrong end of his example." (Chapter 17).

But *how* did Spurgeon win men? First, I should say that he had the Holy Spirit quality of life, the power of love. In fact, his people loved him so much that they could take anything

from him. One whom he had sharply rebuked, replied: "Well, that may be so; but I'll tell you what, sir, I would die for you any day!" How many people want to die for us?

As to his technique (horrid word) Spurgeon himself says: "Very often, when inquirers have come to me they have told their tale with an air of the greatest possible wonder, and asked me whether it was not extremely unusual. 'Now sit down,' I say, 'and I will tell you what were my feelings.' . . . 'Why, sir,' he exclaims, 'that is just how I felt; but I did not think anyone else had ever gone over the same path I had trodden.' . . . I know that a man's own experience is one of the very best weapons he can use in fighting evil in other men's lives. Often, their misery and despondency, aggravated, as it commonly is, by a feeling of solitariness, will be greatly relieved before it is effectually driven out, when they find that a brother has suffered the same, and yet has been able to overcome. Do I show how precious the Saviour is to my soul? . . . Right soon will he look into the same dear Face and be lightened."

I have long known that Moody was great in personal work and that it was in his Inquiry Room that Drummond learned Spiritual Diagnosis but I did not realize how great he was with individuals until I read Dr. Day's "Bush Aglow." But the secret of all Moody's work both with individuals as well as with crowds was: love—the very love of God flowing through him, out-going love. Moody's first vision of "the greatest thing in the world" came to him in 1867. For a solid week Moorhouse preached upon John 3: 16. Moody said:

"I never knew up to that time that God loved us so much. This heart of mine began to thaw out; I could not keep back the tears. I just drank it in. So did the crowded congregation. I tell you there is one thing that draws above everything else in the world and that is love."

He saw then, for the first time, what we are looking for in Burma, the secret of a winsome church:

"The churches would soon be filled if outsiders could find that people in them loved them when they came. This draws sinners! We must win them to us first, then we can win them to Christ. We must get the people to love us, and then turn them over to Christ." (p. 146).

"I took up that word 'Love' and I do not know how many weeks I spent in studying the passages (Bible) in which it occurs, *till at last I could not help loving people*. I had been feeding on Love so long that I was anxious to do everybody good I came in contact with. I got full of it. It ran out of my fingers. You take up the subject of love in the Bible! You will get so full of it that all you have to do is to open your lips, and a flood of the Love of God flows out upon the meeting. There is no use trying to do church work without love. A doctor, a lawyer, may do good work without love, but God's work cannot be done without love."

One of my greatest sorrows about our Gospel Team work was that we *failed in doing the necessary personal work*, although we did try hard. Dr. Day says: "The church of to-day has fallen into a fatal assumption—begotten either of ignorance or indolence, or both—namely, that a man 'who lifts his hand or comes forward' is therefore established in grace. Thus our fellowships to-day are filled with people who 'lack assurance;' we failed *them* in a crisis hour, and *they* retaliate by constantly failing the church in her crises hours. Once again we must return to this permanent attitude: to be *sure* that men savingly know Jesus, *every inquirer must have a personal interview*, unhurried and guided."

No man of the nineteenth century ever brought to so many millions of people the very love of God Himself,

as did D. L. Moody! Love just flowed from him. And yet Moody was very practical. I wonder if we might not learn from his straight-forward words as to what kind of personal workers he insisted upon for his Inquiry Room:

"We won't have them if their records are not clean; difficult to enforce, but I've done it many a time; if a man isn't right, I go to him, and insist he straighten out his life before we want him; if he gets angry that settles it — shows he is not right: but if he breaks down — that's different!"

"Workers must be skillful in discernment; able to perceive at once different classes and deal accordingly. Some inquirers lack assurance; some are backsliders; some shackled by gross sins; some need to have props, such as moral excellence, knocked out; some with excuses; cranks, spiritualists, infidels and smart Ales; some under conviction; some can be brought under conviction."

"Hear closely the difficulties of *each*; plead with the Spirit for just the right word. In every case always use your Bible; don't trust to memory; make the person read for himself. *And don't argue!* Get him at last on his knees: you may need to talk two hours: but don't get him on his knees until he is ready!" (p. 246).

Here is no sentimentality but real love, love with steel in it, the Holy Spirit love that deals with realities.

No two faces are alike and neither are any two souls alike and so any one method, cut and dried, can not be used in winning men. Each person has to be dealt with according to his own peculiar needs, as the Spirit leads. Not method but the Holy Spirit is all important! As Moody said after several experiences of the infilling of the Holy Spirit: "The very first fruit of the Spirit was love. Therefore, let every Christian make up his mind he's going to have the Spirit. Pray 'Oh God, give me the Spirit.'" But Moody does well to remind us:

"We are such leaky vessels!" We shall often need refilling.

How much do I really want His Holy Spirit and His love overflowing in my heart for God to use even me in winning men to Himself? Enough to take the medicine which God gave me the other day from Oswald Chambers, "My Utmost For His Highest?" He says:

"As long as you have a personal interest in *your own* character or any set ambition, you cannot get through into identification with God's interests." In my devotional hour it came: "This has been my sin for years. Watch out here! No matter about me and my career! All that matters is His outgoing love through me. Just obey Him, as He leads, like a little child."

The best personal worker I know in Burma closed his letter to me recently with the secret of it all, so old yet ever new, from "The Imitation of Christ:"

"When Jesus is present, all is well and nothing seems difficult. But when Jesus is absent, everything is hard. When Jesus speaks not inwardly to us, all other comfort is nothing worth, but if Jesus speaks one word we feel great consolation."

"Sometimes I have been guilty of substituting methods for the Holy Spirit, a method instead of having Christ's quality of life — Oxford Group method, Gospel Team method, mission method, church method, Baptist method or the method of Christianity, instead of being selfless, completely devoted to the highest welfare of others and filled with His Spirit of love, joy and peace. I need the Holy Spirit who is identical with love, as Prof. Brunner says." This is what God told me last month in a quiet hour with Him and His book.

I have seen a few people in the world who were so overflowing with the love of God that it did not matter much what they said. It almost seemed that they could recite the multiplica-

tion table and people would find God! I am wondering if this quality back of our words is not our greatest need in Burma rather than more money or better methods. If we really are led by His Holy Spirit, will He not show and empower the method by which He will use us?

I have been tempted in my additional task of looking after the Rangoon Burman Field to use some of our Gospel Team methods which were so successful some years ago. Many of us want to be able to point out definite things to show where we have been successful in our work. Then too, mustn't we have praiseworthy results to please the churches in America and secure their continued financial support? This sounds very plausible until we remember that Simon tried to bargain in order to get the power of the Holy Spirit. Have we forgotten Peter's reply? "Thy silver perish with thee....Thy heart is not right before God." God has to be sought for Himself and for His own sake with no ulterior motive. A dear friend recently wrote me: "Christ is to be my supreme passion and winning men follows from that. Too often I have tried to win men without Him."

V. W. Dyer.



Durbar

Titles and decorations awarded by His Majesty the King and His Excellency the Viceroy in May this year were presented to recipients at a Durbar held on the 7th at eleven in the morning by His Excellency the Governor in the Chambers of the House of Representatives.

Among those present to witness the Durbar was Dr. Ba Maw, The Premier, a large number of Government Officials and friends of the recipients.

Rev. L. W. Spring who has been one of our Baptist missionaries in

Burma for the past thirty years received a silver Kaisar-i-Hind medal in recognition of his meritorious service in school work.



For Sale

Two story brick building in Taunggyi, excellent site facing football field—six acres of land, well planted to fruit trees. A bargain.

Apply to:—E. M. Kingsley,

Deputy Commissioner,
Bhamo.



My cook who was with me ten years needs work as I have none for him now. He is an excellent cook and driver. Is also a fairly good electrical mechanic—a Burman Buddhist—married. If anyone wants a good cook or driver please write me.

L. B. Hughes,

Taunggyi.



Arrived

Monday 9th, by S. S. *Khandalla*, Rev. and Mrs. D. W. Graham designated to Karen Work, posted to Shwegyin for Language study.



Sailed

On November 23rd, by S. S. *Aronda*, Mrs. B. N. Allen, for U. S. A. accompanied (from India) by two daughters.

On November 25th, for U. S. A. via Singapore Rev. and Mrs. C. E. Chaney, D.D., on the S. S. *Khandalla*.



Birth

To Mr. and Mrs. Martin England, on November 23, at the E. M. M. Hospital, Moulmein, a daughter, Beverly Claire.



The Pyinmana Agricultural School will be glad to have a place on the program of your Association. A missionary will come if possible or some other member of our staff. We want your people in the villages to know how we may help them. Kindly let us know what is the date of your next Association and where it will be held. A line on a postcard will be sufficient, only send it soon.

B. C. Case and Company.

BURMA MISSION DIRECTORY

Field Secretary — Mr. & Mrs. H. W. Smith

Office: 121D Mission Rd., Rangoon Tel. Address: "Baptisma"
Acting Mission Treasurer — H. W. Smith. Tel. Address: "Ambapreas"

BURMAN MISSION

Rangoon
Rev. & Mrs. G. D. Josif, Ed. D.
Mrs. H. W. Smith
Miss C. Hesseltine
Rev. & Mrs. A. C. Hanna
Miss Cecilia Johnson

Insein
Miss Grace Maine
Miss Beatrice Pond

Moulmein
Miss R. F. Christopherson
Mr. W. Hackett

Tavoy
Rev. & Mrs. M. L. Streeter

Bassein
Rev. & Mrs. L. W. Spring

Toungoo
Rev. & Mrs. L. B. Rogers

Pyanmana
Mr. & Mrs. Wm. H. Cummings
Rev. & Mrs. J. M. Smith
Rev. & Mrs. B. C. Case

Thonze — Proma
Rev. & Mrs. E. B. Roach, D.D.
(Retired)

Proma
Miss Rachel Seagrave

Mandalay
Miss Alice Thayer
Miss Lucy Wiatt
Miss D. E. Rich

Pegu
Rev. & Mrs. M. C. Parish
Miss Mary L. Parish

Henzada
Rev. & Mrs. Cecil Hobbs

Maymyo
Rev. Ernest Grigg (Retired)
Miss Laura E. Johnson

JUDSON COLLEGE

Rev. & Mrs. G. S. Jury, Ph.D.
Dr. & Mrs. J. Russell Andrus, Ph.D.
Mr. & Mrs. J. F. Cady, Ph.D.
Mr. & Mrs. F. G. Dickason, M.A.
Miss Agnes Darrow
Mr. & Mrs. Gordon E. Gafes, Ph.D.
Miss Helen Hunt, M.A.
Mr. & Mrs. S. H. Rickard, B.A.
Miss Marian Shivers, M.A.
Rev. & Mrs. Wallace St. John, Ph.D.
Mr. & Mrs. D. O. Smith, M.A.

MISSION PRESS

Mr. & Mrs. H. W. Smith

PWO KAREN MISSION

Maubin
Rev. & Mrs. E. T. Fletcher
Miss Rebecca Anderson

Bassein
Rev. C. L. Conrad

SGAW KAREN MISSION

Henzada
Rev. & Mrs. A. C. Phelps

Toungoo
Rev. & Mrs. H. I. Marshall, D.D.
Rev. & Mrs. C. L. Klein

Rangoon
Miss Marion Beebe

Moulmein
Miss Charity Carman
Rev. & Mrs. A. J. Weeks

Bassein
Miss Clara Tingley

Nyaunglebin
Miss H. V. Petheram

Tavoy
Rev. & Mrs. Walter D. Sutton

Loikaw
Miss Grace R. Seagrave, M.D.
Shwegyin
Rev. & Mrs. D. W. Graham

SHAN MISSION

Taunggyi
Mr. & Mrs. C. R. Chartrand
Miss F. Faith Hatch
Mrs. A. H. Henderson
(Retired)
Mrs. Heptonstall (Retired)

Kengtung
Rev. & Mrs. R. B. Buker
Rev. & Mrs. R. S. Buker, M.D.
Loi Lam
Rev. & Mrs. H. C. Gibbens, M.D.
(Retired)

KACHIN MISSION

Bhamo
Rev. & Mrs. J. M. England
Namkham
Miss Gertrude Anderson

Myitkyina
Rev. & Mrs. R. Dudrow
Kutkai, N. S. S.
Rev. & Mrs. G. A. Sword

LAHU AND OTHER HILL TRIBES

Monglem China (P. O. Kengtung)
Rev. & Mrs. Vincent Young
Rev. & Mrs. Harold Young
(Lashio)
Pangwai
Loimwe (P. O. Loimwe)
Rev. & Mrs. J. H. Telford Ph.D.

CHIN MISSION

Thayetmyo
Rev. E. C. Condict, D.D.
Tiddim
Rev. & Mrs. J. H. Cope, D.D.
Haka
Rev. & Mrs. C. U. Strait, Th.D.

MON MISSION

Moulmein
Rev. & Mrs. R. Cummings

GENERAL WORK

Namkham
Mr. & Mrs. Gordon S. Seagrave,
M.D.
Moulmein- E.M.M. Hospital
Miss A. B. Grey, M.D.
Miss Marthe J. Gifford, M.D.
Miss Selma Maxville

INSEIN THEOLOGICAL SEMINARIES

Rev. & Mrs. V. W. Dyer
Rev. & Mrs. W. E. Wiatt, D.D.

TELEGU, TAMIL AND URDU MISSIONS

Rangoon
Rev. & Mrs. H. O. Wyatt, M.A.,
Th.D.

SCHOOL FOR MISSIONARY CHILDREN

Taunggyi
Miss E. M. Taylor

ENGLISH WORK

Maymyo
Rev. E. Grigg (Retired)
Moulmein
Miss H. M. Good
Miss Ecco Hunt
Miss Hazel F. Shank

BURMA MISSIONARIES ON FURLOUGH

Mrs. B. N. Allen
Rev. & Mrs. G. E. Blackwell
Miss L. P. Bonney
Rev. & Mrs. C. E. Chaney, D.D.
Mrs. E. Carroll Condict
Mrs. C. L. Conrad
Miss Inez Crain
Mr. & Mrs. P. R. Hackett
Miss O. A. Hastings
Rev. & Mrs. J. T. Latta
Miss Mary I. Laughlin
Miss Mildred Mosier
Miss A. L. Prince
Miss Marion Reifsnider
Rev. & Mrs. J. Lester Raney
Miss Mary D. Thomas
Miss Gertrude Teele